BOSTON PUBLIC LIBRARY
3 9999 08632 762 2

No. 4551.382

THE TRVSTEES OF THE
PVBLIC LIBRARY
OMNIVM
LVX
CIVIVM
OF THE CITY OF
BOSTON
1852 · 1878

Sermons
Ord. Installation
7551.382

Services

AT THE INSTALLATION OF

REV. DANIEL TEMPLE NOYES,

AS PASTOR OF THE VILLAGE CHURCH,

DORCHESTER, MASS.

G. Richards

SERVICES

AT

THE INSTALLATION

OF

7551.382

REV. DANIEL TEMPLE NOYES,

AS PASTOR OF THE VILLAGE CHURCH,

DORCHESTER, MASS.

FEBRUARY 16, 1853.

BOSTON:
PRESS OF T. R. MARVIN, 42 CONGRESS ST.
1853.

Trans 5453.52
176559
Apr 21, 1875

PUBLIC LIBRARY
OF THE
CITY OF BOSTON

SERMON,

BY

REV. GEORGE RICHARDS.

---

1 Corinthians i. 23.

WE PREACH CHRIST CRUCIFIED.

We,—Paul and his associates; the Apostles to the Jews; the Apostle to the Gentiles; the fishermen, from their nets; the publican, from the receipt of custom; the tent-maker, from his handicraft; the doubting Thomas; the impetuous Peter; the loving John; the converted Saul;—these, and their yoke-fellows and co-laborers, and own sons after the common faith, a motley yet homogeneous brotherhood, singularly contrasted, intimately assimilated, a fraternity of opposites; 'the glorious company of the apostles; the goodly fellowship of the prophets; the noble army of martyrs';—these, in all their diversities and affinities, shades of agreement and of difference, were embraced in that broad, catholic, comprehensive designation,—*We*.

We PREACH. The first ministers were preachers. The tongue preceded the pen. John heralded the Messiah, who made proclamation of his own advent. The twelve were despatched, two and two, to preach. The seventy were despatched, two and two, to preach. All this before Christ's ascension. He rose. Then preaching became a permanent vocation. Paul, in this epistle, thanks God that he had baptized none of its readers or hearers but Crispus and Gaius, to whom, after a moment's thought, he adds the household of Stephanas, besides whom, he could recall no others. And why so few? Christ sent him not to baptize, but to preach. Christ himself baptized not, but his disciples. Yet baptism was a sacrament. Yes. But as no especial gifts were requisite, to break the bread, or lift the cup—the true secret of their efficacy being *faith*, on the part of the recipient; so neither were especial gifts requisite to sprinkle or immerse—the real purification, which the water typified, being the work of the divine Spirit. No; Paul, like his Master, had other and higher functions. These engrossed him, to the exclusion of the lower. "Christ sent me to preach." "He commanded us," says Peter, "who did eat and drink with him, after he rose, to preach." "Go," reads the recorded commission, "go, preach."

Be it as it may, with the true successors of the Apostles, the successors of Christ were preachers, ex-officio preachers. Did they mistake their calling? Where the ministry, indeed, is subdivided

into orders, tier above tier; where, especially, the chief seats are reserved for titled occupants, the younger sons of the nobility, a spiritual aristocracy to eke out the temporal, promotions emanating from the crown and the result of royal favor; under circumstances like these, it would be quite too much to demand that these mitred—not martyred—prelates should be preachers. They might not possess the first requisite. Other functions must be invented and assigned them. But where a ministry is not political but Christian; where it goes for its "bill of rights," and its rubric of duties, not to Parliament but to the Testament; where its 'apostolic succession' is a succession to apostolic labors and apostolic self-denials; there the case is altered, and every incumbent may be expected to preach the word. Overlooking formal and minor differences; ready to co-operate with any who will co-operate with him; a hand and heart for all who deliver the right message in the right spirit; aspiring to the fellowship of toil and sacrifice of his devout and earnest predecessors, he is to look round on any who may question his clerical prerogatives, doubt the validity of his presbyterial ordination, ask for proofs of his membership in the sacred office, and say, in the meekness of wisdom, "Ye shall know them by their fruits,"—"We preach!"

Preaching was an inevitable attendant on the introduction of Christianity. How else could it live and grow and spread?

Natural religion is, in a sense, a revelation. It

is a revelation to the individual. Every man of sound reason is, or ought to be, an oracle. Made to know, and love and serve God; the pages of nature and providence, of the world within and the world without, open and legible to his eye, he is to read and understand. In the use of present light, he is to seek more. Diligently employing and improving his own faculties, he is to ask help of God. No other man's thinking ought to satisfy him, on points so vital and fundamental to himself. Teaching is every way to be subordinate to learning. Each must go to the original sources, decipher the dark but significant hieroglyphics, ponder, and weigh, and determine for himself. How dare he be content with less?

Judaism was an advance on Natural Religion. It was a Revelation, but clearer, more reliable; evidencing its divine origin by miracles. The teacher, — who in corroboration of his message arrested or reversed the laws of nature,—did it, at least, with God's sanction. The doing it, in such connection, lent God's authority to the words uttered. They must be reliable, or God held a party to the deception. Such was the short logic which procured the Hebrew faith its foothold and supremacy. That foothold and supremacy were local, and designed to be. Every thing attests it. There was one sanctuary, and but one,—to which all must statedly repair. One priesthood, limited to a single family. One invariable ritual. Truths of profoundest interest, and world-wide application,

were embalmed and buried for the ages to come. It remained for time to break and rifle the sarchophagus and give the entombed its resurrection. Of necessity, Hebrew missionaries were unknown, Hebrew colleges of propaganda, Hebrew schemes for general evangelization. Preaching even, at home, was occasional, at the lips of Prophets. The priest was anything but a preacher. He was not even a teacher. Or if he taught, it was by types and symbols, addressed to eye and ear. This system was divine. It came from God. It was worthy of its origin. What advantage had the Jew? Much every way. His faith in power and truthfulness far exceeded that of the most enlightened Gentile. But it was preliminary to a better. It was the figure of the true. It was the Baptist heralding the Christ,—the latchet of whose shoes it was not worthy to unloose.

Christianity was a Revelation, *the* Revelation. It was not so much from God, as God revealed, God manifest in the flesh. It rose on Judaism, like

"Another morn risen on mid-noon."

Christianity was a Revelation. Christ revealed it. He brought it into the world. He exhibited it to the world. He illustrated it. He embodied it. He *was* Christianity. To understand him was to understand it. Hence he gathered disciples He instructed them. He lived before them. They breathed in his spirit. About to depart unto the

Father, the world yet unreached which he came to save, the antidote in possession of a few, to be known only as it was proclaimed, to be employed only as it was known, he left it as his final, emphatic charge, his legacy to a ruined race,—"Go, preach."

We preach CHRIST CRUCIFIED. A remarkable declaration! What did they preach? *Christ crucified.* So the text affirms, so other passages corroborate, so the annals of the times demonstrate. The first recorded apostolic sermon, that of Peter on the day of Pentecost, is an epitome of Christ's history, dwelling on its close. 'Jesus of Nazareth, a man approved of God among you, by miracles and signs,—by wicked hands crucified and slain,—that same Jesus whom ye have crucified, made both Lord and Christ.'

How was the healing of the lame man accounted for to the Sanhedrim? "By the name of Jesus Christ of Nazareth, whom ye crucified, doth this man stand here before you whole. Neither is there salvation in any other. There is none other name under heaven given among men, whereby we must be saved." Rearrested, examined, forbidden to teach in this name, charged with filling Jerusalem with their doctrine and designing to bring this man's blood upon his murderers, the answer was ready. 'The God of our fathers raised up Jesus, whom ye slew;—him hath God exalted to be a Prince and a Saviour;—we are his witnesses.' Beaten, commanded to be silent, they departed from

the council, rejoicing that they were counted worthy to suffer shame for his name; and daily in the temple, and in every house, ceased not to teach and preach Jesus Christ.

Now these men, be it remembered, were Christ's original disciples; living under his eye; edified by his conversation and discourses; trained by him, personally, for the express object of furthering his designs, and accomplishing the grand objects of his mission; charged by him explicitly to "go into all the world, and preach the gospel to every creature." Did they preach the Gospel? *the* Gospel? To suppose they misunderstood their mission is a poor compliment, to say no more, to the wisdom that selected them; the wisdom that instructed them; the wisdom that commissioned them; the wisdom that left so vital and infinite interests largely in their hands. To suppose that they knowingly departed from their instructions, is to impeach their integrity—as poor a compliment to their Master; and to charge criminality, without a motive, against all motive; their generation being opposed to them, and the penalty of their gratuitous misrepresentation being their lives. No! these men neither misapprehended nor misrepresented. They did as they were told, preached the message that Christ bid them.

Paul succeeded these—rather was added to these—and what says he? "We preach Christ crucified." "I determined not to know anything among you, save Jesus Christ, and him crucified."

He had his instructions, and would not depart from them. The theme was not a popular one,—far otherwise,—and the preacher knew it; "to the Jews a stumbling block, and to the Greeks foolishness." It shed no very enviable light on his own past history. He had held the clothes when they stoned Stephen, calling upon God and saying, "Lord Jesus, receive my spirit." He had been foremost in the persecution that succeeded at Jerusalem, entering every house and seizing men and women, committing them to prison. He had asked letters of the Sanhedrim to Damascus, traveled thither with an armed escort, to recover and send back the flying fugitives. All this he repeatedly acknowledged; yet persisted in preaching, ever preaching, only preaching that same bleeding victim, over whose dying agonies he would have gloated, wagging his head with the elders, and envying the executioner his office of driving home the nails, and plaiting the braided thorns.

Paul was not restricted, certainly, either by the paucity of his talents or the narrowness of his culture. He was a genius and a scholar. He was not unversed in the literature of the Greek, whose language he spoke and wrote, and whose history and philosophy, poetry and eloquence, then, as now, were the marvel of the world. Better than this, he was a Hebrew, a Hebrew of the Hebrews. He knew by heart the witching story of his race. Theirs was "the adoption, and the glory, and the covenants, and the giving of the law, and the ser-

vice of God, and the promises." In imagination he had threaded the wilderness in their footsteps, crossed with them the sea, stood entranced at Sinai, looked up on that moving pillar of fire and cloud. He had burned over their smothered wrongs, and gloried in their outbreaking vengeance. Their song and proverb and history and prophecy he had listened to in the synagogue, studied in the schools—the swarthy Rabbis commenting and enforcing—till something of the grandeur of the old scrolls seemed infused into him. This man,—such wealth of thought and imagery at command, gleams of the prophetic fire sparkling in his eyes and kindling on tongue and pen,—he, entering upon his career as a public teacher, in the courtly and lettered city of the Corinthians, determined to know nothing among them save Christ crucified.

Now why? The explanation. Must it not be, that as Christianity is the centre and heart of all hopeful influences for the reclamation and salvation of mankind, so the cross is the heart and centre of Christianity.

The precise *mode* in which Christ crucified reconciles the sinner to the Sinless, we may be unable to discover. The fact, the fact, is what we need, not the philosophy. Yet the more we study and review that spectacle, the less wonder we at its amazing efficacy. Take your station upon Golgotha. Behold innocence expiring amid horrors to which guilt itself is a stranger. See the pity that had mitigated all woes, its own unmitigated. "Eyes was he to the

blind,"—yet midnight is enveloping him. "Feet was he to the lame,"—his writhe on the rusted spikes. This is the vanquisher of death, who stormed its citadel, flung wide its iron gates,—a captive now, his green laurels in the dust, chained to the car of the conqueror. "He saved others, himself he cannot save." Strangest of all, who witnesses this spectacle, countenances it, connives at it? Who shrouds the spot with darkness, rocks it with earthquakes, peoples it with rising dead? Who is appealed to, piteously appealed to, vainly appealed to, in that last, wild wail of agony, "My God, my God, why hast thou forsaken me?"

Do we not see, as never before, the sinfulness of sin, its capabilities of mischief, its ill desert? If innocence can die thus and God be just, has guilt no reason for alarm, no need of absolution, no need of intervention? And why innocence thus tortured, Deity lifting and filling the brimming cup? Was it for itself, or for others? May not this be some substitution planned in the councils of the skies? May not the main design of the incarnation have been this very crucifixion? Is not this the altar, vaguely foretold in Eden, prefigured in all other altars; the altar that rose in dark significance before the eye of seers, that stood out in bold relief on the sombre canvas of the future; this, that bloody altar, and this the lamb, found for a burnt offering?

But we need not theorize, nor longer catechize that spectacle? The *fact* is revealed. God tells us that through this vicarious atonement he can pardon

sin. Miracle-attested revelation every where asserts it. 'The seed of the woman shall bruise the serpent's head.' 'Wounded for our transgressions, bruised for our iniquities, the chastisement of our peace upon him.' 'It pleased the Lord to bruise him. He hath put him to grief.' 'God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.' 'Christ hath redeemed us from the curse of the law, being made a curse for us.' 'His own self bare our sins in his own body on the tree.'

Who that reads these Scriptures, old or new, and believes them, can fail to see that the scene on Calvary, with its attendant wonders, sustains a relation to man's forgiveness and salvation, that no other event sustains? can fail to see, that this Son of God and Son of man, tracing back his lineage to both, inheriting the nature of both, steps in between the law giver and the law breaker, the offended and the offender, and by virtue of what he *is* and what he *does*, of his relationship to the two and the use he makes of it, spans the infinite interval that separates them and lays his hand upon them both? Who can fail to see that no man, in a word, more guilty or less guilty, Christian or heathen, cometh unto the Father, but by him? What else is there, then, *to* preach, but Christ crucified!

The great evil of the world, it must be allowed, is sin; sin, and the mischief sin entails. How to get rid of these, is the problem which wisdom and benevolence, on earth and in heaven, have tasked

their powers to solve. Man and God are alienated. How may they be reconciled? First, how may God be reconciled to man? That was accomplished, in great measure, the day the cross was reared. The sacrifice itself, in its relations to the divine government, removed the obstacles, otherwise insuperable, to God's exercise of clemency toward the guilty. Pardon might, thereafter, be extended, on conditions. This effect of the crucifixion was irrespective of any body's knowledge of it, any body's proclamation of it. In this sense God was, at once, independently of man's assent, reconciled to man. In another sense, he was not reconciled to man, could not be reconciled to man, till man was reconciled to God. And how could man be reconciled to God? He must repent and believe. What is repentance? The renunciation of sin, of the habit of sinning, of the principle of sinning; the adoption of opposite habits and principles in their room. Who is thus to renounce and to adopt? The sinner himself. He must break his fetters; lift off this mountain load of custom; reverse his ends and aims; begin life over again. He must? Yes! He cannot. If he can, he will not. But can he not, will he not, if God help him? if God work within him, both to will and to do? But how can the High and Holy stoop to this contamination, visit it, come in contact with it, strive to rectify it? How can outraged and indignant justice be a party to the flight of its own culprit;

unbar the cell; knock off the fetters; help the sluggish, reluctant victim to escape?

The cross explains it. No solution presents itself without that. No gospel is a gospel without that. The guilty, to be forgiven, must first be penitent; he never repents without God's aid; that aid, forever forfeited, must be secured him; obtained for him; bought with blood.

But repentance is not all. He that believeth shall be saved. In fact, belief is a prerequisite to repentance. He that cometh to God, that submissively returns to him, must believe that he is, and that he is the rewarder of them that diligently seek him. It is this faith in his placability that stimulates and emboldens to approach him. The wrong doer would be under obligation to reform, even if he could not be forgiven, and knew he could not. He should forbear sinning in the present and the future, though that did not, and nothing did, make expiation for the past. He should; but would he? Would he because he should, when his perdition, after all, was hopelessly remediless? No! he would not. How few, now, seem to renounce their sins. None would then. Faith, confidence, trust, must supply nerve and courage to contrition. It must believe that God is, and is the rewarder of them that diligently seek him. But what warrant for believing this? Where is the ground for this penitent reliance on God's mercy? One may say: 'Penitence itself must appease him.' Appease him! God is love. The point is this: Will it

enable him to forgive, consistently with the vast interests that look to him for support. 'God,' it may be answered, 'is almighty; he can do everything not involving contradictions.' And may not pardon conditioned only on repentance, and the security of God's moral government, be a contradiction? 'Mere penitence may suffice.' And shall we risk heaven on possibilities? It may *not* suffice. It does not here, neither under man's government, nor under God's government. Fire burns, water drowns, poison kills, the most penitent violator of their laws. No! penitence, the heartiest,—still more, penitence like ours, partial and imperfect,—is a frail staff to lean on. It needs support itself; needs the props and buttresses of a firm and hearty trust. He that cometh must believe. Anterior to any earnest efforts upon our part, must be the strong assurance that God rewards the earnest seeker. That assurance must rest on evidence; evidence rational and reliable; and such evidence there is none, none, till the cross lifts its bleeding sacrifice. Now God may be just and yet justify the contrite transgressor. It is not hopeless to repent, nor madness to believe.

Wisely, then, did the Apostles plant this emblem in the wide camp of sin; rally round it the dying millions; turn towards it, fix on it the fast glazing eye; bid it look and live! Here was the last resort. There remained no more sacrifice for sins. This one ray, that struggled with the darkness, extinguished,—all was night!

We preach Christ crucified. How single and simple the office and errand of the preacher! Yet how complicated; how comprehensive! Where are the faculties that can grasp and enfold this one truth in its relations. The cross is the centre of a circle, that includes God and man, time and eternity, heaven and hell. The cross is that burning focus, into which all rays of light and heat converge, from which with added lustre and intensity they radiate. The cross is the landmark of history; the ages before, necessitated and heralded its advent; the ages since, have shared and dispensed its benefits. How unsatisfactory and unreliable would be any sketch of the world's annals, of its most prominent and commanding incidents, that should leave out the day when, through the gates of a conquered and tributary city, a mob escorted three reputed malefactors; and hard by, beyond the walls, under a noon-day sun, reared three crosses, a form nailed to each, "on either side one, and Jesus in the midst." Ah! what a gaze of wonder, pity, love, hate, watched that spectacle, from around, above, beneath. What invisible presences circled that central wood! What a pause in the arrested melodies of heaven, the endless wail of hell. How did the destinies of worlds and cycles hang on that panting breath, that ebbing tide. It was finished. Then nature breathed again. Louder and loftier anthems waked the echoes of the skies. Despair dragged on her yet heavier chain. The grand era of redemption

dawned. Apostles girded themselves for the mission that awaited them, to preach Christ crucified to the world. "We cannot but speak the things which we have seen and heard." "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel."

While it is the duty of such as assume the Christian ministry, to make the death of Christ, in its relations, the leading theme of discourse, it is the duty of all, preacher and hearer, to believe, that they may be saved. A penitent reliance on this expiation, is the plain, express, single condition of acceptance with the Father. This doctrine is no novelty. It is as old as the Old Testament. "To him," says Peter, "gave all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins." Either Christianity itself is a delusion and an imposture, or this is the one topic of profoundest interest to man. There is no middle ground. Let us seek none. Let us be infidels or Christians. If Christians theoretically, let us be practically; embrace the truths which we acknowledge, adopt our creed and act on it. Some, it is to be feared, like Judas, betray Christ to his enemies, for a paltry bribe, say thirty pieces of silver; then die despairing of that salvation which they flung from them. Some, like Peter, steal after him into high places, where, put to the blush by the arrogance and impudence, the pomp and power, that pride themselves on denying him, they swear they have never known him. Some mix with the

rabble about the cross, and share in the jeer and insult that add to the horror, while they add to the sublimity of that unmurmuring agony. Some, like the fearless women and the beloved disciple, look the pity they cannot speak, and trust in the merits of that sacrifice whose bitterness they would how willingly relieve. Be their position ours,—at the footstool of mercy; the crimson rain showering its tribute over us; the Jew's words, with a Christian meaning, our daily intercession,—"His blood be on us, and on our children!"

My Brother,

You are stationed to-day, among this people, to preach Christ crucified. Magnify your office. Make full proof of your ministry. Voices from the past cheer and admonish you. 'From a child thou hast known the Holy Scriptures.' Saintly blood runs in your veins; and you have sweet and comforting example, both in the living and the dead. 'Know thou the God of thy father.' *He* is not, for God took him. Through faith and patience, he has inherited the promises. Like him, keep near the cross; lean on it in the hour of faintness and discouragement; draw from it all needed grace and strength. Its base is in the earth, but its summit in the heavens. It is the grand conductor, arrests the moving cloud of mercy, draws down the celestial fire. You will preach it to the perishing. It is

the power of God unto salvation, to every one that believeth.

As you stand on this enchanted ground, the very blood of expiation trickling over you, and proclaim the Lamb of God, look to it, point to it, as the one sacrifice for sins. In doing this, thou shalt both save thyself and them that hear thee

CHARGE TO THE PASTOR,

BY

REV. RICHARD S. STORRS, D. D.

The ministry of reconciliation is Heaven's ordinance, founded on the first promise given to man after his apostasy.

From that day onward to the birth of Jesus, were typical sacrifices offered and a typical priesthood maintained, for man's instruction in the divine counsels, and recovery from the power of sin and eternal death.

In the fullness of time, the great High Priest himself appeared, to proclaim more clearly the will of his Father, and bring in an everlasting righteousness. This accomplished, he cried, "It is finished;" and then, ceased the typical sacrifices and priesthood.

"By one offering, having perfected forever them that are sanctified," "he ascended up on high, leading captivity captive, and received gifts for men." "To some he gave apostles, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Behold here, the origin of the Christian Ministry! The office of the Minister, therefore, involves simply the annunciation of the will, and the carrying forward of the work of Christ. The great facts of God's revelation he is to proclaim fearlessly; the living spirit of those facts he is to cultivate diligently in himself and others; the ordinances of the Gospel he is to administer faithfully, and urge their claims to universal reverence and love.

Yet, with all its beautiful simplicity, it is an office full of

grandeur. As its origin is Heaven, so its sphere of operation is the World, and its influence far-reaching as Eternity. This, no created mind can fully comprehend, though capacious as Gabriel's; and the difficulty of its comprehension, combined with the averseness of man's heart to the self-purification it requires, leads to wide-spread misconceptions of the solemn import of occasions like this.

But, immortal destinies are intertwined with the transactions of this day. To some, beyond question, the ministry here established, will prove a savor of life unto life, and to others, of death unto death; though in all, it will prove a sweet savor unto God. The strong web of divine counsels and human agencies we cannot unravel if we would; its texture is too firm, and its heights and depths too profound, to admit of more than humble and admiring adoration. But the great fact holds good, that all which is enduring in the associations of earth, sublime in the employments of heaven, or fearful in the condition of the lost, is concentrated, so far as the members of this community are concerned, in the passing solemnities.

Of this fact, you, my dear Brother, understand something: your familiarity with God's teachings, and your habits of reflection, self-scrutiny and prayer, have combined, I trust, to enlighten your mind and impress your heart; but neither you, nor any other living man, has yet formed, nor ever will form, adequate conceptions of it, till the trump of the archangel shall summon the world before the judgment-seat of Christ.

It is made my duty, at this solemn hour, to address you, in the name of Him who sits on the holy hill, and in behalf of the Ecclesiastical Council here convened, in relation to the duties to which you have been set apart by the prayer of consecration. Forgive me if I say, the duty assigned is not more imperative than grateful.

'Blest is the sweet remembrance of the just.' And such remembrances will sometimes force themselves upon us irresistibly, as arrows from the quiver of the Almighty. We love to bare the bosom to them, and luxuriate in the mingled joys and griefs they create.

The prayers and labors of your honored father—himself forbidden by Providence to enter on a vocation for which nature, education and grace eminently qualified him—will ever be held

fast in your remembrance, and stir up your pure mind to ceaseless activity in the good cause to which his life was sacredly devoted. That he rejoiced with exceeding joy, when you gave your heart to the Lord, and your life to the ministry, is no more doubtful than the joy of David, when assured that his son should build an house for the Lord, while his own labors were restricted to preparatory measures for the enterprise; and this day, it cannot be doubted, he looks down with intensest interest on the son of his vows, while you tremblingly assume the responsibilities of a minister of the sanctuary!

The name you bear—reminding many beside yourself of the parental affection that delighted to associate you with one of the holiest, meekest and ablest of those heralds of salvation that have sacrificed every thing for the salvation of the perishing—will constantly recur to your remembrance, with happily stimulating effect on your devotional sentiments and moral energies The name of *Temple* is as ointment poured forth, and rejoiceth the heart, while it suggests a type of piety, whose greater aboundings in the church below, would give occasion for more frequent rejoicings among the angels of God, over repenting sinners.

The church, too, of which you take the oversight to-day, has associated with it "names written in heaven," if no longer registered among the living on earth;—a few names like those of Sardis, that defiled not their garments, and now walk with Christ in white. Pre-eminent among these, is that brother and father, whose munificence, wisdom and untiring devotion to the interests of Zion, contributed far more than the labors of any other man, to the establishment of the material and spiritual "building," which here stands as the waymark of hundreds and thousands yet to arise, into the everlasting kingdom of God. 'Blest is the sweet remembrance of the just.' And sure I am, that neither from your memory, nor the memories of this people in all their generations, will ever fade the memory of *Codman*—the father of thousands in Christ—the brother of all the saints on earth or in heaven—the friend of universal humanity.

But, why thus linger at the threshold? Why? but to assist you, dear Brother, to trim your lamp, and gird up your loins; and press you onward to the thickest of the fight, with principalities and powers, and spiritual wickedness in high places!

Let me say, then, that the first and last duty, to which you are called, by the Head of the church, and by the example of the men of God you thus hold in remembrance, is, to declare the "UNSEARCHABLE RICHES OF CHRIST," in all the fullness and urgency of their claims.

As this was the grand theme of rejoicing with Patriarchs and Prophets, and pressed upon the heart of the chief of the Apostles, and inspired the martyr heroism of his brethren to brave the terrors of violence and death, so must it be the alpha and omega of your solitary musings, of your daily conversation, and public ministrations. You have little concern with earth, beyond the simple duty of filling it to the extent of your ability with this all-comprehensive doctrine. Its essential spirit must permeate your deepest and strongest affections, predominate over all the dreamings of imagination, and theorizings of a vain philosophy, and in your daily conduct stand out as the controlling power over every movement. In a word, in all your sermons, exhortations, prayers, and familiar intercourse with men, whether in the sanctuary, the parlor, or by the wayside, "Christ crucified" must be the burden of your heart and tongue.

I need scarcely allude to the momentous facts of man's departure from God, and consequent helplessness and ruin, of the counsels of Eternal Wisdom for his redemption, of their accomplishment by the mission of the Son of God, and the agency of the Holy Spirit in preparing vessels for glory—all included in this one cardinal doctrine; but I am bound to say that, lying scattered in rich profusion on the sacred page, they are to be gathered up and arranged, confirmed and illustrated by all the lights derivable from nature and revelation, and then poured forth affluently on the ear, and urged home on the conscience, of every traveler to eternity, met in your way.

The Statute-book of Jehovah is before you; the glory of the Sun of Righteousness gilds every page of it; the voice of Inspired Wisdom is heard in its every utterance; the irrevocable destiny of every man, whether penitent or otherwise, is there declared; nor is there one essential fact, involving reproof, correction, or instruction in righteousness, which is not revealed in all Heaven's clearness.

This is the volume to be studied without weariness, and

explored throughout its broad domain without fainting; because it is the grand depository of God's counsels, the exhaustless treasury of relief for man's poverty, and the arsenal whence every weapon of assault upon the powers of darkness, and of defence against their fiery darts, is to be drawn; nay, more, it is itself the sword of the Spirit in the hand of the Almighty, hewing down his enemies, laying open the corruptions of the individual heart, compelling the eye to turn upon the chambers of imagery within, destroying self-confidence, exposing the errors of society and the sophistries of deceivers, restraining the evil passions of the ungodly, driving vice and crime from their lurking-places, and giving them over to public execration and punishment.

The Bible, then, whose substance is expressed in that one line of living light, "CHRIST AND HIM CRUCIFIED," comprises all that "the man of God" needs to know, or is bound to do, in fulfillment of his commission. Understand it, defend it, deepen its impression on your own heart, apply it powerfully to the consciences of your fellow-men, and then shall you glory in it as the banner that leads you to victory, and an immortal crown!

Thus will you fulfill the injunction, "*Take heed to thyself;*" and thus will you become "an example of the believers, in word, in conversation, in charity, in spirit, in faith and purity."

So taking heed to your doctrine, you will "show all uncorruptness, gravity and sincerity, with sound speech that cannot be condemned;" and so will you escape the folly of combining the wood, hay and stubble that shall be destroyed, with the gold and silver, and precious stones, that come forth purified from the fire; and so will you fight the good fight of faith, and lay hold on eternal life, having made full proof of your ministry.

You need not be reminded, that the developments of human corruption vary in their forms, with the progress of revolving years. Never, if history record the truth, was the world so wide-awake in its movements towards the goal of its ambition, as in the present century. And, it is the result of progressive Christianity,—loosing the manacles from the limbs of men, emancipating mind from the thrall of superstition, and opening to research new and extended fields of science, multiplying facilities for progress in the arts, quickening the spirit of enterprise, and connecting all nations by the bonds of a common

and eternal interest. It is but the heralding of the day, when the knowledge of the Lord shall cover the earth as the waters do the seas, and holiness shall be inscribed on all things here.

But with the progress of man towards his high spiritual destiny, incidental evils are connected, for the trial of the faith and fortitude of Zion. The gross idolatries of Paganism, the priestcrafts and endless impositions of the Papacy, the rationalistic philosophies and lifeless formalisms of Protestant Christendom, and the boasted liberality everywhere abounding, stand out in bolder relief under the clearer blaze of Truth; and then, the wildest theories, most pernicious errors, and a noxious fanaticism, foul-visaged bantlings of him who fell from heaven, are baptized as the offspring of Religion, by many a Jannes and Jambres of the visible church.

Those perilous times of which Paul speaks, are but the verisimilitude of our own, when "men are lovers of their own selves, covetous, boasters, blasphemers—despisers of those that are good, heady, high-minded, lovers of pleasures more than lovers of God." *No law, no government, no restraint from fear of death in this world or the world to come,* is the loud vociferation of moral maniacs not a few; no sacred ties of relationship between man and man, no inequality of station or subordination of rank, and I had almost said, no ordinance of God, protective of the weal of civil society or the higher interests of immortality, escapes the rude assaults of the self-installed reformers of the age.

In truth, Satan comes down in great wrath; and whether his chief reliance be on force or stratagem, he is neither less wakeful, nor less artful and malignant, than when he met his grand antagonist on the hills of Judea. But, to meet, and foil, and send him back to his prison-house, you have only to stand your ground firmly, my Brother, and with Bunyan's Greatheart, "lay about him in a full, lusty manner, piercing him under the fifth rib, till he can no longer wield his club" against the Sabbath and the Sanctuary, the Church, the Ministry and the Bible; and this shall you do, when, taking to yourself the whole armor of God, you shall "pray with all prayer in the Spirit, and watch thereunto with all perseverance."

Moreover:

You will maintain the discipline of the Church faithfully,

admitting none to its inclosures without satisfactory evidence of a new heart; retaining none who give occasion to the enemy to speak reproachfully; enforcing on all, the duty of mutual love, watchfulness, forbearance, and zeal for the honor of Christ and the salvation of man.

You will administer the ordinances regularly to the proper subjects of them; not without the diligent preparation of your own heart for the service, and an humble reliance on the Holy Spirit for their efficiency in imparting strength to the weak, consolation to the depressed, and courage to the fearful.

You will visit the fatherless and the widow in their affliction, choosing rather to go to the house of mourning than to the house of feasting—mingling your own with the tears of the sorrowful—blending divine instruction with the tokens of your sympathy, and pouring out your prayers to God for them without ceasing.

You will have a special regard to the spiritual culture of the rising generation. Soon, "instead of the fathers will be the children;" and unless taught by your lips better lessons than they learn elsewhere, not a few of them may prove "cursed children." Urge the duty of family government and domestic instruction on the Bible basis; and by no means suffer parents to forget, that if they control not their children in the fear of God, their children will soon, in defiance of God, control them; and, if they instruct not their children in principles of righteousness, their children will instruct them, as Gideon taught the elders of Succoth, with the thorns and briars of the wilderness. The Sabbath School deserves and will repay your fostering care; but though among the best of man's devices for the world's welfare, its value bears no proportion to that of faithful family instruction. Fail not, then, to press parental and filial duties with earnestness and constancy.

In committing to others the office with which you are this day intrusted, let me say, with the Apostle, "Lay hands suddenly on no man": be fully satisfied of the qualifications, intellectual, moral and spiritual, of every one who, under your cognizance, would take the oversight of the "flock of Christ." False teachers and false apostles have ever been found in the Church, from the days of Judas to those of Pius the Ninth;—possibly they may be found in all future time; but their presence draws a darker

cloud over Zion than the presence of all the infidelity and paganism of the world. Let not your voice plead for them, nor your connivance strengthen them, so long as you remain a constituted guardian of Zion's purity. Fraternize with none who bear not the readily-deciphered seal of a Divine apostleship. At the same time, make no brother an offender for a word, nor lightly take up an evil report that Gashnu hath uttered and Shemaiah hath repeated.

And let me add, that the caution applies with special force in these days of restlessness and inquietude, when so many, in one congregation and another, either have no minds of their own, or know not how to use them; and when a mushroom popularity fascinates and blinds the eye to palpable defects and sterling excellences of character alike; and when a course of spiritual and enlightening instruction creates an ill-disguised disgust in those who crave entertainment, more than the knowledge of God. It is a day of frequent changes in ministerial relations, and "lo here, or lo there," is the language of many now, as eighteen hundred years ago; the same voice soon becomes familiar, the same style of address wearisome, oft-reiterated teachings distasteful, and the old wine must be exchanged for the new; the breath of these determined fault-finders, though one day perfumed with the sweet odors of Araby the blest, smells the next of the sulphurous waters of the Dead Sea; they discover a mote in their minister's eye that dooms him to banishment, though a beam in their own eye disturbs no self-complacency, and resists the hand of the spiritual coucher.

Sore an evil as it is, that the cry of "Hosanna" to-day, is succeeded to-morrow by the cry, "Away with him," it may possibly exert a quickening influence on ministerial activities—compel to more effective labor, and to the abandonment or modification of some stereotyped modes of expounding the truth of God. As the wig and the bands and the cassock of other days have quietly retired from the pulpit in obedience to the great law of simplicity, so modes of address that come in conflict with harmless prejudices, may be wisely abandoned on the principle of becoming all things to all men. The character of the age may well determine the course of the minister in all things not affecting the essentials of Divine ordinance, and of Christian faith and practice; but woe to him who sacrificeth

these at the shrine of popularity or of mammon. The ineffective toils of a Sysiphus, and the unsated thirst of a Tantalus, are fit emblems of his ministerial position. Be a martyr for the truth of God, if it must be; but fall not a martyr to personal foibles.

Though in a day like this—when the light is neither clear nor dark, and the multitude see men as trees walking, and the holiest and most able incumbents of the office have little security for their safe standing—your duty is still plain, resolutely to magnify it. Fidelity to God, and compassion to the woes of erring humanity, demand that you stand up in its defence, as the heaven-constructed citadel of the Faith; and neither trifle with its dignity in your own person, nor compromise its claims to respect, by sacrificing the harmony and prosperity of one church to the flattering cupidity of another.

Brief and imperfect, my dear Brother, is this sketch of the labors, trials, and heart-searchings that lie before you. But know thou, that holding fast the word of life, and dispensing its "unsearchable riches" faithfully, you will rejoice in the day of Christ, that you have not run in vain, neither labored in vain; and that though you be offered upon the sacrifice and service of the faith among this people, you will joy and rejoice with as many of them as believe, on the appearing of the Chief Shepherd and Bishop of souls, when the glad sentence shall fall on your ear—"Well done!"

'O man of God! flee temptations, snares, foolish and hurtful lusts;' 'and follow after righteousness, godliness, faith, love, patience, meekness;' 'fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.' Wherefore,

"I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ."

"Grace be with thee. Amen."

RIGHT HAND OF FELLOWSHIP,

BY

REV. JAMES H. MEANS.

Dear Brother,

About twenty-three years ago, two boys might have been seen together in Hancock Street, in Boston, on their way to infant school. The acquaintance then commenced was soon interrupted; they parted to enter different schools and different colleges; but the same kind Providence watched over them—the same blessing attending the faithful instruction of pious parents, followed them—they chose the same good work—and now they stand once more side by side, the pastors of neighboring and closely allied churches.

To us, at least, these reminiscences are pleasant. And may we not hope with confidence, that they will give warmth to our fellowship and harmony to our co-operation, called as we shall be, to a frequent union and interchange of labor?

Let me say also, that the Church to which I minister, hail your coming here with a lively interest. That honored man of God who was its Pastor for nearly forty years, during more than half of his ministry regarded this village as an important part of his parish, and bestowed here no little solicitude and care. Many of the members of this Church are the seals of his pastoral fidelity. You will find his memory fragrant, his name precious here; a cheering memento to you of the reward the devoted minister may look for, even on earth.

And from the beginning our Churches have enjoyed uninterrupted fellowship. Their Pastors have labored together in love,

and in many social meetings their members have enjoyed the sweet communion of the saints. Be it ours to see that these friendly ties remain unbroken.

But I may not forget that I am the representative of other Ministers and Churches. These brethren all greet you to-day with a cordial welcome. They have warm and sympathizing hearts; and as I can testify, know how to make a Brother at home with them.

We all pledge you our sympathy in the *trials* incident to your work. Such you will doubtless experience. From some afflictions, which try others, we trust you will escape here. We think *this* people will not abandon you to unrequited and thankless toil, nor load you with needless burdens, nor expect in you superhuman perfection, nor follow you with the evil eye of suspicion, more ready to censure than commend. No, their known character, and the cordiality with which they now receive you, lead us to anticipate for you no such evils.

But though you may satisfy them, you will not satisfy yourself. As the truth you attempt to illustrate opens before you, and you feel there are depths in it beyond your reach; as you find yourself unable adequately to set forth and impress in its full force even that portion of truth which you do comprehend; as you find opportunities for labor opening on every hand, to improve which both time and strength are wanting—you will be forced to cry, "Who is sufficient for these things?" And when you see the young in their pride despising the Gospel, and the cares of the world choking the good seed in the hearts of those active in the strife of life, and the aged tottering on the verge of an eternity for which they are unprepared—your entreaties unheeded—your very prayers unheard—then you will take up the complaint of the prophet, "Who hath believed our report, and to whom is the arm of the Lord revealed?"

If the assurance of our heartfelt sympathy then, is of any comfort, you shall have it. We have experienced the same bitterness of soul. There is not one minister here, I verily believe, who has not felt at times, that he would fain lay aside the burden of his cares, save that God himself had put it on him. We will weep with you—we will pray for you—commending you to Him, who was himself "despised and rejected of men."

But is there not a brighter side to the picture? Yes, my Brother, there are privileges and joys connected with the work you have chosen, outweighing its sorrows—joys, among the purest that earth affords. To be permitted to preach the unsearchable riches of Christ—to labor in his great and blessed cause—to have a hold, as we trust you will have, on the affections of a Christian people—to know that there is not a face which does not brighten, nor a heart that does not beat in kindness at your approach—to have your presence hailed in each scene of festivity, and your words of consoling sympathy longed for by the mourning, as their best earthly solace—to have the perplexed, the doubting, the inquiring, come to you for guidance, and then come again, to say, "Oh, sir, by God's blessing, your advice gave new life to our souls":—these are rewards, beyond any desert—joys, not to be exchanged for those of any other station or calling.

We pray that they may be yours in the fullest measure; and that, added to them, you may have the higher approbation of the Chief Shepherd, and a crown of fadeless glory at his appearing. Not with envy, but with heartfelt delight, shall we hear of your success; and thanking God for it, take new courage for our own work.

And now, my dear Brother, in attestation of what I have said, I give you this Right Hand. It is a living tie we bind here, and so would we have our union a living one; not a form, not a name—but a blessed and potent reality. May the warmth of this grasp never cool. May the brightness of our present hopes ne'er be dimmed. Successfully may we strive together, shoulder to shoulder, heart to heart, you with us and we with you, our interests and our cares intertwining. And at last, having faithfully toiled and endured, may we enter together into rest, to enjoy a perfect and unending fellowship.

ADDRESS TO THE CHURCH,

BY

REV. EDWARD N. KIRK.

BRETHREN,

The occasion leads me, as the organ of this Council, and the servant of Christ, to suggest to you

THE TRUE DESIGN OF A CHURCH.

It is the sublimest institution and association on earth, because it has a simple reference to God and eternity. If your relations to your Maker were not most intimate, you would want no such organization. If you were not the immortal subjects of his kingdom, and denizens of his royal city, you would not be here to-day to receive this man of God as your Pastor. The Church is God's sublimest work on earth; perhaps in the universe.

The Apostle Peter, in showing the Church her position and her commission, accumulates epithets borrowed from the old theocracy. He commences with this: "Ye are a chosen generation." That throws the entire glory of ancient Israel around the Israel of the New Testament. That was a generation chosen in Abraham, by an election which time could not weaken nor destroy, and which no being could challenge. If any questioned its rectitude, it was enough that Infinite Justice approved it. If any should question its propriety, Infinite Wisdom sanctioned it. If any should attempt to defeat it, Infinite Power would execute it. Hence we see that divine election patiently biding its time, for four hundred years; but manifesting itself at length, in the person of Moses, whom it wonderfully qualified to execute its plans. And then we follow it on through

that memorable history; the purpose of divine mercy ever executing itself through that chosen generation. This choice was to them a wall of fire, and a munition of rocks; their glory and their defence. But ye, brethren, are that chosen generation, children of Abraham, church of the living God. "A royal priesthood," too, he says. Other kings are but picture-kings. Yours is the real royalty. Yours is the high alliance; sons of the King of kings and Lord of lords. Other priests were but types; yours is the real priesthood. The theocratic kings and priests kept up an imperfect representation of the Most High before men. But you set the cross before them, as the brightest mirror of Deity; and you exhibit specimens of the true spiritual worship. He continues: Ye are "a holy nation, a peculiar people, that ye should show forth the praises of Him that hath called you out of darkness into his marvelous light." You are chosen by Divine kindness, and called by Divine power out of darkness into marvelous light, such as shines on no other creatures. And the end of it all is,—that you may show forth the praises of Him that chose, and that called you. You have received the light, the marvelous light of God, beaming through his incarnate, crucified, and exalted Son; now let it shine; obstruct it not; but let it so shine, Christ says, that men may glorify your Father which is in heaven.

This is the first peculiar design of the election and calling of every Christian, and of the whole body of Christians which constitutes the Church. It is,

I. *To Glorify God.*

We then remind you this day, brethren, of your high calling, and exhort you to walk worthy of it. Look anew at what is implied in being a Church of God. It recognizes a relation to the eternity of the past, and to that of the future; to an eternal purpose resulting in an effective call in time, expanding into the experience of an unending blessedness henceforward. God hath called you personally, earnestly, and tenderly. He spoke to your hearts; persuading you to regard your sins as he does, to repent of them, to forsake them, to consecrate your affections to his excellence, and your powers to his service. His call is to obedience, complete and constant, cordial and unreserved. He sets before his people the glory of his majesty, his holiness and

mercy, that they may admire them, and induce every intelligent creature to admire them.

But your being in the Church implies that you responded to that call, with humility, confidence, gratitude, joy, and a full purpose to accomplish the ends for which you were called. The glory of God has become the chosen object of your lives. Considerations of personal honor, comfort, aggrandizement and gratification, which once occupied a supreme place with you, now have come to occupy a very inferior place. It is no longer important that you should carry your point, and have your own way. A little inconvenience, or a little sacrifice, is not now permitted to be a reason for not attending the public or domestic worship of the Most High. A little want of respect from others, no longer hinders your performing the service by which the Saviour will be honored, if you are not. The honor of your family, your church, your denomination, is not to be compared with the honor of your Redeemer.

The Church is a body composed of men whose supreme purpose is, to uphold personally and unitedly the worship of God; to impart to other men the clear knowledge of God, and to impress his fear on the world. Another and kindred object is

II. *The Cultivation of Personal Piety.*

If you enter the studio of a sculptor, you may see him entirely occupied with two objects. The one is a rough block of marble; the other, an exquisite antique statue, which he studies with absorbed attention and enthusiasm, that he may possess himself fully of its spirit, and get a perfect conception of its form. In this he is a pattern to the Christian, whose model is the Son of God; and the block of marble is his own heart. This is to become like that. The first great object, then, is, to get the mind and heart full of true thoughts of Christ, and a right estimate of him; to know and admire him; and then to undertake to become like him.

What are the tools with which this work is to be done? Self-knowledge, the knowledge of God, and especially of Christ, are indispensable. The complete mastery and control of the thoughts, attention, and will; prayer, and spiritual conference with Christians, you all recognize as instruments of your holy calling and craft.

Self-denial is like cutting and filing. An artist of bad taste feels very averse to removing some protuberance on the statue, because somehow it pleases his fancy. But the earnest Christian counts everything a deformity that hinders his being and appearing like his Lord. To his fancy, to his perverted nature, it may be a right hand, or a right eye; but it cannot be spared. He cuts it off, and casts it away as a chip of marble. He files it off as mere dust, to be scattered to the winds.

Laboring for others' good is a powerful tool in bringing the statue to perfection. Regularity and earnestness in all the public and domestic and private modes of worship and of religious instruction, are essential to success in this work. The Christian is to work steadily; not governed by fashion or example, by frames of feeling, by rain or sunshine. He is to work dependingly; for the efficiency is all of God, who grants his favors partly in a sovereign way, partly on conditions. The Christian is to work hopefully. And the adequate reason assigned for it is this: "He is faithful that promised." Joyful is the issue, and glorious the result; no less than being and beholding yourself complete in the likeness of Christ.

Another end of your calling is:

III. *Personal Usefulness.*

You are likened to servants having talents intrusted to their care. The Lord wants you to enrich his treasure-house. But it is not with gold and silver hoarded in your own treasury. No one will be required in the great day to have become rich or great. The graces of his people advanced through your labors; the souls of men gained to him from the kingdom of darkness—these are the riches he seeks through your agency. You are likened to fig-trees and to vines; and these are the precious fruits with which he will be satisfied.

And you are at last to stand alone before the Judge, and answer for yourselves. Your salvation is conditioned on your repentance of sin, and faith in the Redeemer. But there are many other blessings conditioned on your good works, and especially on your usefulness in the kingdom of Christ. That is the truth which Rome and Arminius have misplaced. One is:

Your comfortable evidence of being a believer. How do you know you are chosen and born of God? Pardon is an invisible act of divine clemency. So is adoption. Your eye has not seen the pages of the Lamb's book of life, to ascertain whether your name is there. Faith has its counterfeits. You say, "I am a member of the Church." But Judas was one of the disciples. You say, "I was converted at such a time." That is a precious fact, never to be forgotten; and yet its value as an evidence depends ordinarily upon your present condition; always upon your course after the change. "Show me thy faith without thy works, and I will show thee my faith by my works," says the Apostle James. If you want to know that you are a Christian, act like a Christian. How then can you know you love God, if you remain indifferent to that contempt which others manifest toward him, and make no effort to induce them to glorify him? How can you know you love your fellow-men, while you make no effort to bring them to the path of eternal life? How can he believe himself a Christian, who makes no effort, and offers no earnest prayer to have his fellow-men become partakers of Christ's salvation?

Personal usefulness is also a condition of

High degrees of glory and blessedness in heaven; because it manifests the highest forms of character—benevolence, self-denial, and prayerfulness. It honors Christ, and will be honored by him. It secures, indeed, a peculiar form of blessedness; conferring on the useful disciple the honor of a veteran soldier of Christ. It shows that he has entertained a deep, vital sympathy with Christ in his love and in his agony on earth. It shows a soul in sympathy with the greatest and best of our race. Its reward will consist, too, in the satisfaction of seeing blessed results from your labors. What a value this will impart to your life! It ensures, too, the gratitude and peculiar love of those who have been saved or advanced in holiness by your labors. There may be appointments in heaven depending on this peculiar feature of piety. "I will make thee ruler over many things;" not to gratify ambition or pride, but to enjoy such honor and power as a holy Saviour delights to bestow, and sanctified spirits delight to receive.

Let me still call your attention to one other end of church organization.

IV. *Combined Usefulness.*

Two together may be more than twice as strong as one alone. Ten thousand men shall come, one after another, and tug at a stone in their path, and not move it an inch, because it is just a little too heavy for any one man. But three of them shall say, "Come, brothers, let us go at it together;" and it is done. And an unsightly rock that has lain there, from the time the town was settled, a stumbling-stone and a rock of offence to *seven* generations—exciting an unfavorable opinion of the town, in every traveler—causing stumblings and bruises to many an unfortunate pedestrian;—that ugly rock, that has lain there for more than two hundred years, shall be rolled out of the path in *forty minutes*, by the watch. And the secret of this change is worth noticing. Deacon Jones gave up his will; and Esquire Williams, his way; and they, with another public-spirited neighbor, just agreed, one bright frosty morning, that the rock should lie there no longer. That is *all.* And that is *enough.* Brethren, I have seen a great many such rocks, in the course of my travels. I do not mean that there are any in Dorchester Village; but if there should be one, I trust you will have it removed, for two reasons: it *ought* to be done—it *can* be done. God says, "The wilderness shall blossom as the rose." That prophecy is literally fulfilled every year of this wonderful century, Some are fulfilling it in a material sense, by cultivating the wilderness of the Rocky Mountains. Australians and Californians are fulfilling it, in the ends of the earth. But it had a higher meaning; and missionaries are fulfilling it spiritually. But whether spiritually or literally, how is it done? By a divine blessing on *combined* labor. First, men say, It *can* be done—then, It *ought* to be done—then, It *shall* be done. And so much does God approve of these sayings, and the acts that follow, that immediately they can add, It *is* done. Brethren, if you are of one mind, minding the same thing; and of one heart, willing the same thing, you will be blessed in your deeds.

There is immense social power in a united Church. The character of your meetings for worship affects the community around

you. Earnestness or listlessness here, seriousness or lightness, warmth or cold inside of the Church, are quickly felt throughout the community. The tone of family religion affects a town. Your efforts for the good of the poor and neglected will produce not only direct and visible results, in benefiting the needy, but will also tend to promote a healthful social feeling in the whole community.

The degree of co-operation with your Pastor, will also determine the degree of your beneficial influence on society. As individuals, you may indeed work faithfully and efficiently apart from him. But the combined influence of a Church is lost when that Church does not cordially and vigorously co-operate with its Pastor. Teaching religious truth requires the combined labors of the family and the Sunday School. The Common School system in our country cannot generally be very religious. We must therefore depend on the other forms of education, for the proper religious cultivation of the young. Your Pastor's heart is set on the sanctification of the church, and the conversion of sinners. Aud you must work with him. It belongs to you, with him also, to

Sustain the general institutions of the Church—all her Home and Foreign Missionary enterprises. This demands first the systematic consecration of your property to the Lord, and then the intelligent distribution of his portion of it. And for that purpose you must inform yourselves concerning the relative importance of the different institutions, so that you may act intelligently in the matter.

Finally, brethren, pray for your Pastor. The Saviour has immensely rich blessings in store for him and for you; and they are to be had for the asking!